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Leader

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THE UNIVERSALIST Leader

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

October, 1959 — No. 10

Our cover shows the new sanctuary of the century-and-a-quarter-old-Woonsocket (Rhode Island) Universalist Church. We are very happy to have this beautiful picture together with the illustration of the church which accompanies the story of **Universalism in Woonsocket** which appears in this issue.

Anders S. Lunde, minister of the First Unitarian Church of Philadelphia, former professor of sociology at St. Lawrence University, is the author of the sobering article, **Auto Madness and Auto Morals.**

Albert Q. Perry, minister of the Universalist City Temple, Cincinnati, Ohio, gives us his impressions of Universalism in the deep South in the essay, **Glancing Into Georgia.**

Llewellyn Jones, journalist and literary critic, is one of the few writers whom we know personally who is competent to evaluate the work of the controversial Ezra Pound. We are, therefore, happy to present the tenth in his series, *Poets in Epitome,* **Ezra Pound.**

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Auto Madness and Auto Morals

Anders S. Lunde

IF any moralist wants to examine American madness at firsthand, let him look at the American auto and its place in the American culture. It has not only changed the social patterns of America from sex to suburb, but it has also created a new and uselessly elaborated art form of what is essentially a four-wheeled cart without a horse, and it has changed a useful instrument of travel into a lethal weapon capable of torturing, maiming, and killing more people than any other invention made by man except for the atomic bomb. It is of this latter madness that I wish to speak.

The frightful toll of human life on the highways of America — which is on the increase — has been written about and preached about for many years; it is a sad commentary on the inertness of the public that nothing serious has been done about it. It is like the atomic bomb in one sense; we know the dreadful consequences of its use, but we raise no massive and meaningful public outcry against it to protect our families, our children, our friends, or even ourselves. Daily the grisly details appear before our eyes — not only in the pictures or stories in the press, mind you — but actually on the roads as we drive, and we say, "Tut-tut," as we go by. Not even Ivan the Terrible had such daily views of human suffering, torture or death, yet we accept this phenomenon as a token experience of civilization. In sum total, all that can be said of it is that America deserves the horrible highway mayhem it has.

Let us look briefly at the statistics. There are approximately three hundred thousand auto accidents annually. According to the National Safety Council, some thirty-eight thousand Americans met death as a result of automobiles each year for the past five years. Some 1.4 million persons, the Council claims, suffered injury not resulting in death. The U.S. Public Health Service, however, has recently announced that the figures for the injured is closer to five millions each year.

Recognizing that the statistics are not comparable, let us still examine the record of automobile casualties in contrast to those suffered in major wars. In the Civil War, the Union lost one hundred and ten thousand men in four years; that's thirty thousand less than were killed in automobiles in the last four years.

The number killed is only ten thousand less per year than all battle deaths suffered by the U.S. Army in World War II. The number injured is 4 million more each year than were wounded in World War II. The number killed in autos is ten thousand more each year than were killed in Korea in the three years of that conflict. And in this latter instance, the U.S. Air Force found itself worrying more about what was happening on the ground than in the air. More men were lost in traffic accidents than in air battles.

This is the basis for the claim by some that it was safer to be in the armed forces than on the peaceful streets of America during the war.

What does all this mean? How can this happen? The answer provided by some observers is simple: the individual behind the wheel is responsible. Traditionally churches take this attitude, emphasizing the moral obligation of the individual to preserve the life of one's fellowman. One church statement put it this way:

> God has commanded: thou shalt not kill. The conscience of mankind rightly extends this law to all actions which, without due reason, endanger the health and physical integrity of any person. In our time, a secular blind spot has developed in the consciences of many people who are in all other matters law-abiding and conscientious. We refer to the careless and even reckless use of the automobile. Many who would never dream of handling a gun or knife carelessly seem to lose all moral sense when behind the wheel of an automobile (Catholic hierarchy of the U.S., Washington, 1957).

Another religious group expressed itself this way:

> When Christians face up to the statistics of highway safety, it should give sufficient cause for a rereading of the commandment, "Thou Shalt Not Kill." It is not only the malice of fore-

thought, anger or passion that gives rise to murder; nor are guns, knives or poisons the only instruments. Sane, peace loving, kindly Christians who want to save a few seconds, who get wrapped up in conversation, or who just don't think, turn out to be man killers in the twinkling of an eye. When the horrible tragedy has happened, they are sorry beyond words. They didn't mean to do it; but they have killed and sinned against God and their neighbors (Episcopal Diocese of Chicago).

As these statements indicate, religious leaders generally believe that a sense of moral responsibility at the wheel will radically lower automobile casualties.

Nothing could, in my opinion, be farther from the truth, much as I would like to believe it also. The trouble with this approach is that it is over-simplified, and I regret to see this simple solution proposed by religious leaders because I think it will blind their followers to all the facts. Blaming the individual behind the wheel for everything that happens in our automobile age is dangerously close to blaming him for measles and unemployment. It looks good; it seems right; it sounds reasonable; but it just is not so.

The National Safety Council is also behind the "individual driver" myth. This organization claims that its special announcements over national mass media channels, warning persons of the hazards of driving and of the number of persons killed on the last holiday, have had their effect in lowering death rates. If ten less people were killed on highways on Memorial Day 1959 than in 1958, they would claim their warnings reduced the traffic toll.

It has been pointed out that these claims are patently false. We do not know that such propaganda has any effect to promote increasingly careful individual driving from year to year. Further, any decline in the auto death toll has been shown to be due to modern medical handling of accident cases through recently developed techniques, particularly in the case of shock, and new medicines. The frightful annual increase in temporary and permanent injuries does not seem to be given as much publicity, for some reason. For me, the National Safety Council has done one thing: it has reminded me of the toll of the roads on crowded holidays and kept us at home or at least from driving long distances on such holidays. This has reduced our family's exposure to automobile accidents; it has not necessarily promoted safety on the highways themselves.

Of course, we cannot overlook the individual and his moral responsibility in automobile accidents, but even here such responsibility is relative. No two accidents are alike and no two individuals are alike, yet we are prone to classify them into very simple categories. One of the main reactions of persons watching a speeding driver is: he'll kill somebody yet. This is a natural reaction to thoughtless driving. Yet speeding is statistically *not* a major factor in fatal accidents. The director of Automotive Crash Injury Research at Cornell University, John O. Moore, recently reported that approximately 74 per cent of the cars involved in injury-producing accidents were traveling at speeds under 60 miles per hour, and that top speeds of 49 miles per hour accounted for 60 per cent of the dangerous or fatal injuries. Dr. R. A. Griswold, chairman of the Subcommittee on Traffic Injury Prevention of the American College of Surgeons, reported that two-thirds of road deaths occur at speeds under fifty miles per hour. The U.S. Bureau of Public Roads found that most accidents occur on high-grade roads in open country at thirty-five miles per hour. Speed is relative; a heavy vehicle can be just as dangerous at ten miles per hour as at sixty. Many other factors enter in, but *speed alone is not the single factor,* and the individual driver who speeds cannot be said to be alone responsible for highway deaths. Governor Ribicoff of Connecticut cracked down on speeders. From a couple of hundred suspended licenses in 1955, the courts suspended over 10,000 in 1957. However, the number of deaths did not decline significantly and the number of accidents and injuries increased! Speeding is dangerous, but is not alone the major factor in auto accidents.

Then, there is the driver who drives while under the influence of *alcohol.* In some states, it has been found that legal intoxication is involved in something like half the automobile accident cases. A few states started half-hearted campaigns against drunken drivers, and posted severe punishments for the offense. Did this cut down drunken driving? Not appreciably. Actually, controls should enter into the picture *before* the accident. Control of the drinking driver would involve a considerable increase in police patrols, and with severe penalties to those found legally *drunk.* As for constant testing of drivers, this was done successfully in Sweden; there the drinking driver has been all but eliminated from the roads. It could be done in our country, at enormous expense, and the expense would be worth it. In the Soviet Union, drunken driving is never, as it is so often here, treated as an excuse in fatal accidents. Drunken drivers are given prison sentences of ten to fifteen years at hard labor. Recently, a drunken driver, who was involved in a fatal

accident involving several deaths, was condemned to death by the firing squad. Are we too lenient with our drinking drivers? Or can we control them?

The complexity of drinking in America, where there are some sixty million consumers of intoxicating beverages, and some three million excessive drinkers, will not be controlled by talking about morals . . . in connection with automobiles or anything else. While an entirely new moral outlook is needed, this will take time to construct . . . if we can construct it at all for the population at large. Definitely there are some things we can immediately do to prevent the drunken driver from operating on our highways: we should not serve or take "one for the road."

Thoughtlessness is a commonly reported fault. This word is often used in connection with teenage drivers. Motor vehicle accidents are the leading cause of death for both males and females from fifteen to twenty-four. Did you know that? One out of seventeen in this age group is injured in an automobile every year. Dr. Ross McFarland of Harvard University has concluded that the high accident rates must be regarded in terms of "inexperience, emotional and social immaturity, and temperamental qualities associated with youth."

Such being the case, can you see prayers or petitions for moral concern having any special effects upon young people with such immediate results as a decline in auto deaths? To be frank, I don't. What *has* had an effect are the actions and laws which have kept young people away from the driver's seat until they have matured. Very important are the driver-training courses in the schools which couple instruction with the facts of life and death. Still the insurance rates for persons under twenty-one years of age climb up and up; some thirty per cent of this group are involved in accidents.

This is all meager research; there is much more to be done. One investigator put it, however, "A man drives as he lives," and if this is all these researches will show us, there will not be much we can do about it. We cannot test every driver as to his mental state just as he enters his car morning, noon and night.

To show how complex this is, social scientists, making studies on the subject of army morale in World War II, discovered clues to high or low morale in the most unusual places. For example, it was first thought that the number of battle casualties might effect morale the most. That is, if a large proportion of men were killed or wounded in an outfit, there might be a lowering of morale in the outfit. This was found to be nonconsistent; sometimes the highest morale was found in battle-hardened, high-casualty organizations. Next they studied non-battle casualties, and discovered to their surprise that they could construct a morale index from such items as non-battle auto accidents. The outfits with the lowest morale often had the largest proportion of auto accidents. This was a new twist, but it disclosed a consistent pattern. High morale, feelings of well-being, of belonging, of a job well done despite great risks, and few non-battle casualties. Low morale, lack of interest, feeling out of it, worried about other things, and high rate of accidents!

No, we can't just tell people to be thoughtful; the problem is deeper than that. It is an oversimplification to say that auto deaths can be stopped by a plea for thoughtful driving.

One thing is certain; much more has to be learned about the individual driver as the psychiatrist sees him behind the wheel. In Washington, arrangements have been made to have each driver involved in traffic accidents studied by a team of psychologists investigating their moods, feelings, thoughts, mental states, at the time of the accident. The mental state of the driver is a contributing factor, a mental state of which he is not conscious. Anxieties and tensions over which he has no control are as dangerous, perhaps more dangerous, than high speeds or thoughtlessness.

So we have high speed, drinking and thoughtlessness, each of which are popularly considered as major "causes" of auto accidents, but either actually are not as frequently associated with them as we think, or are not alone as causes. So appeals to the conscience to "drive more carefully" are not looked upon as solitary factors in any change. They have a place, along with other factors — laws, courts, and public education.

The trouble is that this appeal to the conscience will not solve the problem; it is more complex than that. If our auto deaths and injuries were only a matter of more prayerful attention to driving, it would be a simple problem with a simple solution. The fact is that automobile driving fatalities are a result, not only of the individual factor, but of a multiplicity of factors over which individuals have no control or simply do not have the capacity to comprehend. These involve besides those mentioned, automobile construction; their potential speeds; the laws of physics; reaction time; the frequent "choice factor," by which I mean "Shall I hit that child or the pole or that crowd, or go into the river or hit that truck?" — which in the crashing end are no choices at all because it is already too late; the road conditions in the country

which are still in the horse and buggy age; the overcrowded conditions of the public roads, and especially the major city highways and byways; the lack of driver-training courses for the general public (automobiles are more dangerous than airplanes, for example, yet we require highly skilled instruction in flying before the first solo); and a number of other unusually complicated social and psychological factors.

The moral problem does not rest with the individual driver alone. It rests with many others. Let us look at a few of these factors which have something to do with automobile casualties.

It has been acknowledged by highway engineers that *the roads* of the United States for the most part *are not fit for the traffic conditions of today.* It was urged that the Federal government take a hand in setting the standard for highway construction in order to make them more safe. You know what a problem that was, and still is; businessmen put profits, and states put rights, before the safety of the public. The New Federal Interstate System will undoubtedly prove that better highways will make driving safer; we are fairly certain of this because the death rate on the New York State Thruway, the prototype of the federal roadways, has now dropped to less than one fatality for every hundred million miles of travel. That is significantly down to fifteen per cent of the national average.*

Thus we have figures to prove that roads can be improved for the safety of the public, where individual split-second life-and-death decisions do not have to be made every few miles. Every means of public support should be given to this practicable way to decrease automobile risks. It is our moral duty to do so.

Recently, a new charge was made in the *American Medical Association Journal* which shows another area of moral responsibility. The implication is that drivers are less at fault in automobile casualties than *the automobile itself.* Dr. C. Hunter Shelden wrote that auto accidents may have involved speed, inadequate highways, and poor judgment, but that injuries and deaths result from the faulty design of the interior of the automobiles. "Faulty," he goes on, "is actually a gross understatement, as there is almost no feature of the interior design of a car that provides for safety. The doors, seats, knobs, steering wheel and even the overhead structure are so poorly constructed from the safety standpoint that it is surprising anyone escapes from an automobile accident without serious injury." Dr. Shelden believes that the improvement of interior design would eliminate 75 per cent of the fatalities. Imagine that! Seventy-five per cent of the fatalities! That means approximately 28,500 persons saved each year! And that also is a higher figure than any estimate produced by anyone associated with the pleas for more careful individual driving. If we are to pray, let us pray for the right things.

Upon whom does the moral responsibility lie in this connection? Upon the engineers? Alas, say the engineers; we can design anything, even safety features, but we don't lay down the policy — the vice-president in charge of production does that! And the vice-president follows the policy laid down by the board. One magazine has charged the manufacturers with being killers — profits before public safety, they claimed!

However, there is more to the picture than that. One major company went all out for safety in 1956, designed a car that was comparatively safe. Other companies went all out the other way, stressing that their cars were speedier, flashier. The company which had stressed safety took a severe loss. Today in Detroit "safety" is a dirty word. Manufacturers won't even touch seat belts, which a Cornell University study estimated would alone save some 6,000 lives each year.

Some cars have been consistently proved to be safer than other cars, but the studies are kept secret. How devastating would be the effect on auto sales if the public were to be informed that the automobiles produced by one company were statistically twice as dangerous to drive than other cars, as indicated by the casualty figures!

So the manufacturers say that in a competitive society, they cater to the desires of the public; what the public will want to buy, they will sell. If the public wants safety, they will sell safe cars. But the public wants something else — it wants speed, chromium, fins, decor, flash, bang, crash — more than it wants safety. So even here perhaps it is we who are to blame . . . we who talk of horsepower, beauty, if somewhat distorted, and just about everything else except safety. Perhaps the moral responsibility rests with us, after all. And if we say that we have no power over these things; if we cannot communicate to the manufacturer that we really want safety; if we say that we are helplessly caught up in a stream of pressures over which we have no control; then we must also admit the defeat of democratic action in an area

*The State Thruway Authority reported today that 897,690 vehicles had traveled 27,945,691 miles on the superhighway over the Memorial Day holiday without a fatal accident. It said also that there had been no accidents in which anyone had been injured seriously. The report covered the period from midnight Friday to midnight Monday. (*New York Times,* June 2, 1959.)

of public concern. And, thank God, that day has not yet come.

What can be done? If we cannot ourselves as individuals do too much, except to refuse to purchase automobiles, which in our culture would be equal to determining not to purchase food because we always can't get what we like, we can resort to public pressure, and to the support of those measures which will produce results. They had better be produced fast; it may save your life. It is obvious that the manufacturers are not going to do it. Private public interests groups, like the National Safety Council, are not now interested in this problem. Only a small group in Congress is presently interested in public automobile safety, and if they are not lost in the rush of other business, they may yet be heard.

Legislation has been introduced by Representative Kenneth A. Roberts of Alabama, which would require the Secretary of Commerce to establish safety standards for automobiles in the Federal service and make it illegal for any "unsafe" car to be shipped in interstate commerce. Thus far there hasn't been much publicity given to Mr. Roberts' proposals; but they could go far to reducing the enormous casualties. And Mr. Roberts will not easily give up; he is the man who forced refrigerator companies to place safety locks on iceboxes after so many children died from being locked in them while at play. Certainly, we have a moral responsibility to support such legislation, that is, if we are interested in reducing automobile deaths and injuries.

Of course, it is still true that we have an individual moral responsibility when we are behind the wheel. Careful driving is safer driving; there is no question about that. I would also like to see re-established what was so greatly emphasized years ago . . . what used to be called "the courtesy of the road" . . . ordinary thoughtfulness with respect to others. This disappeared with mass travel and with greater speeds and the loss of consciousness that one is a driver among other drivers. Today, there is only a perception that one is a driver among an increasing number of impersonal rolling stock. But with our hurry, with our bumper-to-bumper culture, with our millions of cars, perhaps that is asking too much. If so, we can only hope for social and technical control for the public good. Here is another area of personal liberty taken from us because we cannot control ourselves.

We still have a moral responsibility, and many do not take cognizance of this fact; they have not been conditioned or trained to it. There are still thousands of drivers each year who strike another car or a person and run away, afraid to face the consequences. How are we going to teach the "hit and run" driver moral responsibility? The drunken driver is a danger. So is the immature adolescent and, for that matter, the immature adult. So is the driver who finds new-felt power behind the wheel he so negligently controls. So are all of us at some time or another.

How are we going to teach them all moral responsibility? That, my friends, is a big job, and in part it is the church's job to teach all its people that they have a moral responsibility in an automobile as well as in any other situation in life. *Man has a religious commitment when he is behind the wheel.* The purpose of such moral responsibility is not to load people down with oppressive thoughts, but to make life more humanly possible for more people, and to make life better.

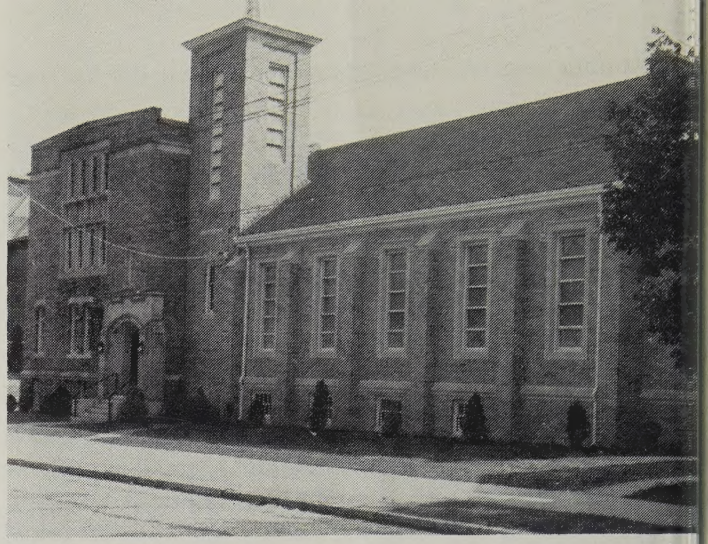
The individual driver is not alone responsible for the statistical facts of the highway holocaust. If we are genuinely interested in saving our lives and the lives of others on the public highways, let us not seek shelter behind the pointing finger of blame at a few individuals, but let us work intelligently to promote sane and safe driving at all levels where the truth leads us . . . in connection with highway contracts, with the development of safety features in autos, in support of the laws and the courts, and in personal behavior on the highway that reflects devotion to the principles of religious life.

Let us bring this subject to a close by reflecting on the *Motorist's Prayer:*

> "O God, give me a firm hand and a sharp eye so that I will not injure any person while driving. Thou hast given life and I pray that none of my actions will take away or spoil the gift which comes from Thee.
>
> "Grant that I may refrain from the kind of indulgence that would impair my skill and thus endanger the life and safety of my fellow man.
>
> "Guide my automobile for the protection of others. And may I not miss, because of the love of speed, the beauty of the world which Thou hast created. May I always drive courteously, safely and with a full sense of the responsibility which lies in my hands. AMEN."

Some of the references herein were taken from Daniel P. Moynihan's article, "Epidemic on the Highways," The *Reporter,* April 30, 1959. Many other popular articles are stressing some of the points mentioned, such as Arthur Baum's, *Why Auto Insurance Costs so Much, Saturday Evening Post,* June 6, 1959.

Universalism in Woonsocket



A pioneer parish in the fields of Religious Education and Social Service.

THE First Universalist Church of Woonsocket is this year observing its 125th Anniversary. It is a church which has been noted for its able ministers and long pastorates, having had only seven ministers during its one hundred and twenty-five years of history.

In the year 1828, two noted Universalist ministers, the Rev. Hosea Ballou of Boston, and the Rev. William S. Balch of Providence, paid occasional visits to Woonsocket and held preaching services in mills, halls, school houses and in some instances, in church edifices of other denominations. By 1834, the number of adherents had increased in sufficient numbers to warrant the organization of a parish society. The early leaders of this organization consisted of some of the foremost younger leaders of industry and business in this textile town, and thus the new parish organization was named *The Woonsocket Universalist Society of Young Men.* It was not until 1839, however, that this parish organization was incorporated in the Rhode Island General Assembly. It was during that year that the first church building was erected on Main Street; and on April 8, 1840, was dedicated. The sermon given by Universalism's famous theologian, the Rev. Hosea Ballou, and the service was conducted by the Rev. John Boyden, Jr., who on the following day was installed as the society's first pastor.

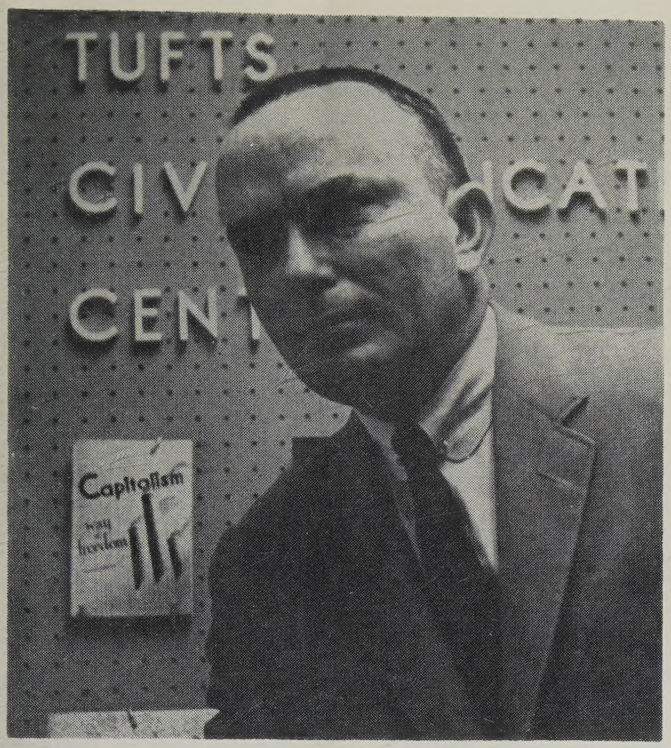
Under Mr. Boyden's consecrated leadership, the church part of the dual organization was set up and approved on November 22, 1843. The name chosen was The First Universalist Church of Woonsocket. At the second meeting of the church it was voted, "that we will use in the celebration of the Lord's Supper, wine, free from alcohol, if it can be found." Apparently those were days when all beverages of an intoxicating nature prevailed.

Such was the concern of the church leaders for religious instruction for their children and the diligent leadership provided for it that by 1847, membership had reached two hundred and fifty-five, taxing the capacity of the facilities. The Honorable Latimer W. Ballou, a Rhode Island congressman, served as superintendent of this Sunday School for more than half a century.

After an outstanding pastorate of twenty-nine years, "Father Boyden" (as he affectionately came to be called throughout the city) died in 1869, and the Rev. Charles J. White was called to be his successor. Dr. White, who had been an educator prior to entering the ministry, was soon recognized by the city fathers as having unique qualities of leadership in the educational field; and early in his ministry he was elected as the first superintendent of its school system, which soon became one of the best public school systems in the state. Dr. White was also intensely concerned about the social problems in the city; and as a result of this social concern, he established a Day Nursery Society, which today, under the Social Welfare Department of the city, is called *The Woonsocket Child and Family Service.* At the end of Dr. White's long pastorate of nearly thirty-five years, he was made *Pastor Emeritus.*

The third minister of the church was the Rev. Orrin Edson Crooker, who served a pastorate of about three years, during which time, however, he organized the largest Men's Club connected with any Protestant church in New England.

Then followed another creative pastorate under Dr. Samuel Gilbert Ayres whose ministry resulted in an expanded religious education program and the em-



FRANKLIN K. PATTERSON, Lincoln Filene Professor of Civic Education, Tufts University and director of Tufts Civic Education Center. Professor Patterson will be the featured speaker at the luncheon meeting of the Universalist Church Extension Department to be held in connection with the Fifty-Ninth Biennial Assembly of The Universalist Church of America, Syracuse, N. Y.

MURRAY BANKS, psychology professor and author, will be the speaker at the Association of Universalist Women's luncheon in Syracuse, N. Y., Friday, October 30. Dr. Banks, who was formerly professor of psychology at several Eastern colleges, is author of several non-fiction, best sellers including **How to Live With Yourself** and **What to Do Until the Psychiatrist Comes.** Dr. Banks will speak on **Before the Psychiatrist Comes.**

ployment of the church's first religious education director, Lida B. Pease. Harry E. Davis will long be remembered as the zealous church school superintendent whose devotion to his church was such an inspiration to old and young alike. It was also during Dr. Ayres' pastorate that a spacious manse was built on Woodland Road, the most beautiful residential section of the city. When Dr. Ayres resigned to become a missionary of the Universalist Church in Japan, the Rev. E. Dean Ellenwood was called to succeed him.

Mr. Ellenwood, with the co-operation of his highly regarded director of Religious Education, Miss Pease, prevailed upon the church leaders to erect a parish house on a new site which would be adequate for the increasing educational needs. This was done at a cost of $120,000 and the building was dedicated in April, 1925. For thirty-two years the people of Woonsocket worshiped in the auditorium of this parish house, during which time they were led by their beloved ministerial family, Mr. and Mrs. Ellenwood, to do all things possible to raise money for the building of a new sanctuary. While this was the most ardent hope of their long pastorate of thirty-one years, the privilege of leading the people in the building of a new edifice was not to be theirs.

In 1950, the Rev. John P. Christensen was called as the sixth minister. Under his enthusiastic and ambitious leadership, a financial campaign was set up which enabled the church to build a beautiful sanctuary at a cost of $155,000. Shortly after the dedication of this new building, Mr. Christensen resigned to accept the pastorate of the Barre, Vermont, Universalist Church; and the Rev. Henry Hemelright Schooley, D.D. was called to succeed him. The 125th anniversary banquet will be held on Friday, October 16, and the anniversary service on Sunday, October 18, at 10:30 A.M. The Rev. John P. Christensen will be the preacher of the anniversary sermon, using as his theme *125 Years! Why, We're Just Beginning.*

Glancing Into Georgia

Albert Quillen Perry

RECENTLY, it was my privilege to be the guest of the Universalist Convention of Georgia, and to meet many of the people and to visit some of the churches of that state. In many respects, this is a time of crisis for Universalism in the area south of the Mason-Dixon line and, therefore, my analysis of the situation might have some general interest.

Georgia Universalists, and our national movement, face at least three alternatives. Our churches could quickly die or transfer their allegiance to some other sect. Our native, rural movement might die out or be killed off and be replaced by an urban movement oriented to Northern migrants and Southern intellectuals who are only superficially related to their surrounding peoples and culture. Conceivably, we might be able to revive our churches and learn to compete with aggressive Fundamentalism for the minds and lives of about a quarter of the population of this nation. The one thing that does not seem possible is an indefinite continuation of present conditions.

First, let me report that I found Georgia Universalism amazingly warm, friendly and devoted to our great heritage. The churches, for their types, are in excellent physical condition and are a proud witness to the fact that someone loves Universalism. The church near Winder (Rockwell) is an architectural gem, bright with fresh paint and has behind it a striking example of what seems to be a Georgia tradition, that of having picnic tables available for an after-church dinner. The Rockwell table is a granite slab almost forty feet long set up in a beautiful grove. It is one monument to our movement which will certainly last.

The Georgia Universalists are country and small town folk as substantial as their breakfasts of biscuits and chicken gravy. They have comfortable homes with all of the modern conveniences of suburbia. They watch the same television programs as do we; have children in college or scattered around the globe in military service; and are intelligently discussing the great world tensions which might precipitate our civilization into nuclear devastation.

Their interest in the traditional religious emphases of Universalism is a bit humbling. At the Windsor (Loganville) Church where the convention was held, the pews are made of hardwood slats and much more interesting to look at than comfortable to sit on. On the first day of their sessions, Universalists gathered at 10:00 A.M.; sat for a devotional service including a short sermon by the host minister, Mr. Fred Hoger; stood up to sing a few hymns; and then sat down again for a sermon by me that lasted until after noon. In all of this time, the interest was so great that no one squirmed, showed any impatience, or got up and went out.

Attitudes on racial issues have been exaggerated commonly. The churches are all-white, but so are most of our churches in the North. As an actual fact, Negroes did not seem to be much more numerous in rural Georgia than in rural Massachusetts. Agricultural policies of the Federal Government, together with other economic trends, have driven most of the *share-croppers* into the cities.

In one home where I stayed, my host went off one morning to get a Negro girl whom they had hired to help out while entertaining convention delegates. She was neat and clean, and dressed in a well-cut, well-fitted, briskly-starched, white house dress. She and my hostess worked together in the kitchen in as relaxed and friendly a spirit as one might desire anywhere. Aunt Jemima has been dead for a long time and our Southern friends know this better than do some of us.

There was some discussion of racial incidents, but this was free from fanaticism. If there were a few jokes told which ridiculed Negroes, they were not more numerous than those that I have become accustomed to hearing at conventions of Northern *liberals* directed against Catholics and Catholicism. I learned from one of our ministers who is assistant director of Urban Renewal in Atlanta that his Mayor recently appointed an Urban Renewal Committee. A few years ago, I was disturbed when the Mayor of Cincinnati appointed such a committee and named only six Negroes among the more than eighty members. In Georgia, Negro appointees were in the majority.

I might disagree with many of our Southern brothers on some racial questions, but I am quite prepared to join with them in recognizing that problems exist for which there are no easy solutions. I am certainly ready

to respect them for having warm ties of personal friendship with individual Negroes and for making far more progress in interracial relationships than can be made in areas where average Negroes are not present in significant numbers.

Georgia Universalism has problems. There are but seven active churches in the convention, none of which has full-time, professional leadership. Even with circuits this would not be possible today as the total paid out by all of the churches for ministerial services is only about twenty-five hundred a year. Most of the churches meet but once a month and none more than twice a month. Many Universalists are attending other churches and their children and young people are joining them.

The explanation for this low level of ministerial support is somewhat complicated. In part, it goes back to the days of the depression when the rural South came close to being what F.D.R. called a "national poorhouse." Its economy almost completely collapsed and cash money was almost entirely unobtainable. When even the substantial farmers were seeing only a few hundred dollars a year in cash, they had no means to employ a clergy which depended upon monetary support. Habits of being satisfied with occasional supplies were established.

In part, the explanation is that of an impoverished state convention which had neither funds nor the financial support of city churches to provide leadership and encouraging subsidies at a time when programs could have been revitalized. The one urban church which provided the convention with stability, support and inspiration collapsed. In most states, this would have meant that the state convention would have received its funds and been able to so expand its program as to balance its losses. Instead, the U.C.A. sold the building, received its funds, and initiated a movement differing in spirit from rural Universalism and possibly lacking in interest in the Georgia convention. (Another city church, just across the state line, has more recently been sold by the U.C.A. and its resources transferred to Boston.) If Georgia and Tennessee had been Ohio and West Virginia, the proceeds from these transactions might well have been added to the state treasury and used to revitalize dormant rural movements.

In part, Georgia Universalism has reacted to a less-than-subtle tendency upon the part of some Northern liberals, including some Universalists, who attempt to sustain a sense of superiority by exploiting the segregation issue. Many of us, particularly those in all-white communities, have sought after a sense of significance by proclaiming attitudes which require no social adjustments. All too commonly, we have been heroic in convicting others of sin, not in confessing our own shortcomings or attempting to remedy local injustices. As a result, Southern Universalism has felt isolated if not under attack. It is no wonder that it has not stood upon the housetops, proclaiming its message and identifying itself with our movement.

Despite this heritage of handicaps, Georgia Universalism is striving for progress. About one hundred and seventy-five people attended the recent convention. Almost every church reported some improvement in its physical plant. One or two reported that Sunday schools had been started and several noted that after many years of community sterility, visitors were showing up at their services. College students asked me how to go about starting fellowships on campus. Individuals dug down into their pockets for contributions of twenty-five to one hundred dollars each, that they might secure a full-time minister for one circuit.

Furthermore, Georgia Universalism is worth saving. It is a native movement, deeply enrooted in our theological heritage, which can help to keep us from becoming a superficial and synthetic church. Rural Georgia has a population surplus which steadily moves out and into other sections of the country where we have churches which would welcome Southern migrants already associated with Universalism. One of my hosts had thirteen living children scattered all over the world. An aggressive church in this area would strengthen us all.

The rural South is perhaps the only possible source of ministers to serve in many of our marginal churches. The average northern Universalist is middle class in background and expectations. If he goes into the ministry, he anticipates a professional status and salary, and is unable to live on less than five thousand dollars a year. Yet, half of our churches pay less than this and a sizeable percentage of our churches are situated in communities which seem unlikely to be able to ever pay such amounts. If we are not to halve the size of our denomination, we must find some source of religious liberals with more moderate expectations.

Many southern ministers are approaching a positive Universalism and are tense and troubled about their relationships with fundamentalist churches. These are men to whom the ministry was a "calling" and whose economic background has been limited. In all probability, many more than we imagine would

welcome the opportunity to proclaim an enlightened gospel at salaries commensurate with the abilities of the community. The South is an area of theological tension such as is bound to produce a percentage of rebellious ministers. I met two such men while in Georgia and have no reason to believe but what there are hundreds like them.

Universalism ought to be contributing to creative solutions to interracial tension. It is not going to do this at arms length, nor by working with those who are separate from either the average Southern White or the average southern Negro. If we have patience, realistic goals, and appreciation for moderate progress, we may, through our southern Universalist movements, participate in the growth and development of 20th century attitudes. We are patient with the peoples of India or Africa, and we rejoice in microscopic steps toward the establishment of justice and human welfare in which we are privileged to play an insignificant part. Forward steps are being taken in Georgia with far greater rapidity, but all too often we have disassociated ourselves from them by contemptuous and critical attitudes.

Georgia Universalism could easily be saved in the next year or two, but after that time it will probably be too late. The age level of our existing membership will soon be too high to permit the attraction of younger families and the activities of our existing churches will be too limited to absorb successfully potential converts. This would be a tragedy as it is with Fundamentalism as the opposition that we are best able to grow. For a variety of reasons, the discussion of which is not within the scope of this report, we never learned to convert any significant number of Roman Catholics, but we are quite capable of winning the allegiance of those associated with uncompromising "Limitarianism" of the Protestant variety.

If *sympathetic,* professional guidance were provided for a period of six months to a year, many of these churches would discover the means to revive. A habit of regular services would soon quadruple their financial resources. An interpretation of Universalism which would be a source of self-confidence and pride in their communities would be contagious. The adaptation of Sunday School materials to meet their needs and the development of literature which would understandably interpret their Universalism would enable them to serve themselves and to communicate with their communities. Leadership in consolidating churches, laying out more efficient circuits (some men travel one hundred and twenty-five miles to churches), and in initiating lay movements in villages which have economic stability would do wonders. Regular, subsidized ministerial seminars which would correct educational limitations, relate the clergy to denominational trends, and establish a harmony of leadership would be desirable in this somewhat isolated area. Judicious use of relief funds to assist ministers in times of economic crisis such as are inevitable when men are living on part-time jobs and churches which pay fifteen to twenty-five dollars a week would prevent emotional breakdowns and uncreative tensions.

I am not highly optimistic that any of these things will be done, or that Georgia Universalism will be preserved and revived. However, if the opportunity ever offers itself, I shall go back, preach to a few packed churches, feast on fried chicken and barbecued pork after the services, sit on the good red earth and discuss religion with college students, and rejoice with a remnant that the goodness of God is still being proclaimed in an area where the beauty of nature underlines every affirmation.

A CHICAGO LAYMAN PROPOSES

No one was more saddened than I by the Rev. David Cole's resignation, but a moment's reflection let me see that it represents an opportunity and a challenge to our church. I think all liberals would agree to the following statements:

1. Pastors are men hired to spend their full time in religion in the same way and for the same reasons that other specialists are hired in our society.
2. Liberalism as a faith represents the attempt — not always successful — to construct a religion that can be prophetic without developing a priest class.
3. Ours is a church dominated and ruled by its laymen. Laymen have voice, vote, and can differ about any aspect of our common faith.
4. We take seriously the ideal that laymen can and do have insights that are just as important and significant as those of any trained pastor.

If these statements are true, then would it not be possible to use laymen in direct pastoral duties? *I propose that we call no pastor at all.* Instead, let us call upon our laymen who by interest and disposition have things to say to us and invite them to preach sermons. Let us draw upon our laymen, who are skilled and trained in various areas related to the church to serve the multitude of tasks that a minister has. Let us dare to be innovators in the areas of faith and worship and use our collective insight and understanding to go forward.

— H. RALPH PRAGER

RESULTS AND RESOLVES

John Edwin Price

"BY their fruits shall ye know my disciples." In these words, Jesus set his standard by which a Christian is to be known. He further pointed out that a good tree is known by its good fruit, and an evil tree by its less good fruit. In philosophical terms this is a sort of Utilitarianism. John Stuart Mill emphasized this doctrine.

Some people say that one is a Christian who claims to believe, to the exclusion of other concepts, a certain theological formula. Jesus did not set up this standard. He said simply: "By their fruits," the results of their resolves, shall my true followers be known.

By this we are not decrying the rightness of right beliefs that cannot be demonstrated. Leonardo da Vinci was right in regard to the principles underlying many later day inventions, which he could not demonstrate because certain elements necessary thereto had not been discovered.

Over and beyond that truth stands this other. One's acts *are* determined by his beliefs. Results *are* born of resolves. If one merely believes and does not make an effort to translate his beliefs into deeds, then is he a fit subject for the scathing rebuke of Jesus, "Why call ye me 'Lord, Lord!' and *do not* the things which I command you!"

Jesus told a practical story of two workmen. One told his master he would do a certain thing and then did nothing. The other refused to do as he was told, but later got busy and accomplished the result which his master desired.

"Which," asks Jesus, "do you think was well-pleasing to his master?" "By their fruits shall men know my disciples." There should be results from resolves.

Or, as James, a relative of Jesus put it, "Faith, without works, is dead. Show me your faith apart from works and I, by my works, will show you my faith."

Human motives, as Imanuel Kant might say, *can* be pure of themselves, but right, resultful actions, based on them, *prove* their validity.

William James gives us a tubful of thought in a cupful of words: "Every time a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge."

U. A. — U. A. — U. A. — U. A. — U. A. — U. A.

UNIFIED APPEAL

CONTINUES TO GROW

because

1. MORE CHURCHES ARE PUTTING UNIFIED APPEAL IN THEIR BUDGETS.
2. MONTHLY OR QUARTERLY PAYMENTS ARE BEING MADE.
3. MORE UNIVERSALISTS UNDERSTAND AND ACCEPT THEIR RESPONSIBILITY FOR BEING A PART OF **THE UNIVERSALIST CHURCH OF AMERICA.**
4. MORE UNIVERSALISTS ARE BECOMING MORE ENTHUSIASTIC ABOUT UNIVERSALISM AND WHAT IT CAN DO.

"GO THOU
AND
DO LIKEWISE"
in
'59-'60

U. A. — U. A. — U. A. — U. A. — U. A. — U. A.

UNIVERSALISM ADVANCES
AS UNIFIED APPEAL GROWS

Lest We Lose the Spirit

AT the Syracuse General Assembly, time and energy and thought will be given in great abundance to the subject of possible merger or consolidation, as it is now called, of The Universalist Church of America and the American Unitarian Association. Most assuredly all of this long and complicated preoccupation with the wheels of organization has a very worthy objective; a better vehicle for liberal religion. This is admirable, but it puts us in grave danger. Great organizations, both political and religious, before our time died from over-organization. Perhaps it is inaccurate to say over-organization, but at any rate, death was caused by *over-preoccupation with organization* and consequent *loss of the precious values organized.*

We had better remember the spirit that moves the wheels of our organization. That spirit is our religion and specifically in our case, it is our Universalism.

Universalism is no neat little liberalism "appropriate to man." Universalism is the gospel of universal salvation. Universalism is, therefore, *the religion absolutely necessary to man* lest he annihilate himself and his fellows in hells more monstrous and more murderous than any of our ancestors dreamed. So we say with emphasis, merger or consolidation are secondary issues. If we vote to merge or consolidate, the vote and the union that follows will mean nothing unless we are on fire with an evangelistic spirit for the religion of the universals and the unities. If we vote to reject merger or consolidation, that decision, too, will be meaningless unless Universalists and Unitarians move right along hand-in-hand as friendly brethren evangelizing the world for brotherhood.

In our editorial capacity, we resolved months ago not to take advantage of our position in the discussion of merger. The results seem to have irritated some of the brethren. By some we have been asked over and over again whether we were for or against merger. Others blandly assumed that because we did not make the welkin ring with pro-merger arguments, we were, therefore, a determined opponent of merger and others, alas, thought us a disguised merger monger.

The facts are that, through the months, we have learned that the position of organizational neutrality has a basic validity that has been quite overlooked in the heat of argument. We, therefore, most earnestly believe that all of us concerned with the relations of Unitarians and Universalists should pull ourselves up short *before* we go to Syracuse and remind ourselves that the issue to merge or not to merge is a secondary matter in this needy world of human hate and suspicion.

The only thing that will make the Syracuse meetings worth their cost, come merger or no merger, will be a deeper understanding of and a deeper dedication to the ethical and spiritual values in Unitarianism and Universalism.

A CENTURY OF THE THEOLOGICAL LIBRARY

JUST across from where we live on Mt. Vernon Street, Boston, is a small and simple nineteenth-century building quite overshadowed by the dignity and size of the nearby State House. Indeed, this building is overshadowed by the nearby gracious, old Mt. Vernon street residences. However that may be, fifty-three Mt. Vernon Street, Boston, has undoubtedly exerted more influence on the minds and hearts of men than generations of State House occupants or residents of Mt. Vernon Street. For this little building houses the century old General Theological Library.

It was in April, 1860, that Charles Burroughs, an Episcopal clergyman from Newport, initiated the movement to organize a theological library. Mr. Burroughs and his friends had no money and no books for the purpose and no place to house any books that they might acquire. One thing they did have, the firm belief that a theological library was necessary and further that such a library not only could but should be supported and administered for the benefit of all faiths.

Mr. Burroughs and his friends so well and loyally justified their faith by their works that they not only founded the library, but did so well that the Centennial of the General Theological Library in Boston finds the organization one of the top-flight professional libraries in the country. Its forty-five thousand professionally selected books serve the needs of many thousands of widely scattered students of religion,

both lay and clerical. The influence of this service is truly incalculable in extent and depth.

Throughout the century of the library's existence, it has faced and survived periods of both religious intolerance and religious indifference. It survived the shock of Darwin's theory of evolution. Indeed, its very services were of a crucial nature in helping American religionists to meet the materialists' use of the early Darwinian theory.

We salute the spiritual descendants of Charles Burroughs who have carried on and still carry on the important work which Mr. Burroughs envisioned.

A PRIMARY PARISH FUNCTION

THE century-and-a-quarter-old First Universalist Church of Woonsocket, Rhode Island, is a pioneer parish in both fields of religious education and the application of what was once known as "the social gospel" as is recorded elsewhere in this number. One other most important service of this parish to the larger fellowship of Universalism is that Woonsocket Universalists have sent three men into the parish ministry, among them the widely known and greatly beloved late James F. Albion.

At the beginning of another church year every local parish should think about and plan to do something about this particular parish function. *For it is a necessary function of every local church,* this sending of young men into the ministry. Successful performance of this function is a many sided affair. First of all, it must be clearly recognized that successful "recruiting" for the ministry anywhere can only come about where the profession is held in high respect. It is no mere coincidence that in Woonsocket where seven Ministers have served the whole span of a hundred and twenty-five years, three successful ministers (almost one for each generation) were provided for the denomination. In Woonsocket two of the necessities for success in recruiting ministers have always been present, lay respect for the clergy and a high grade clergyman.

Successfully to carry out its share of providing good candidate ministers for the denomination requires also loyal, intelligent, and adequate financial help for theological students and the schools that train them. Every local parish should have something in its annual budget for individual theological student scholarship aid for the continuing need for maintenance expenses for the schools themselves.

FACTS OF LIFE DEPARTMENT

WHETHER The Universalist Church of America merges or consolidates its organizational structure with the American Unitarian Association or does not merge this year or next, one fact is crystal clear: the Universalist Church continues to need money. The Unified Appeal campaign recently brought to a successful close by Mr. LeRoi Dixon must be immediately followed up by a new current Unified Appeal. If we do not merge, we must mount a more intensive and so, more costly program to catch up for time lost during these late years. If we do merge, we must raise more money to carry our share of the load in the new church organization.

THE FIRST ESSENTIAL

"GOD can do nothing with an insincere man," said Soren Kierkegaard. This remark quoted recently by Dr. Ellsworth C. Reamon in the introduction to a fascinating sermon entitled, *Sincerely Yours,* is a more basic truth than are the major propositions of Dr. Kierkegaard's quaint theology. All manner of differing theologies we may have or may not have and still prosper in fellowship together if we have sincerity of will and purpose.

MERGER STRATEGY

WE know nothing about any strategy arrangements contemplated by either proponents or opponents of the proposed plan of merger of Unitarians and Universalists at the coming Syracuse meetings. We earnestly believe, however, that there should be such planning openly and deliberately by both sides. Only thus can we expect to have a rational discussion of the proposition rather than time-wasting, off the cuff oratory.

WHY HAVE A LIBERAL CHURCH?

Here is one good answer. Many systems tend to dwarf human life. Usually such systems are advanced by those who hold their own lives sacred, but not the lives of others. And how is it done? By restricting human liberty and freedom. Confine a child's mind to a particular system and you will dwarf the man. Restrict his thoughts to a shallow and narrow vessel, give him little nourishment of new ideas, never let his mind wander beyond the bounds of his environment, pinch off any deviation from orthodox thought, . . . and then he can be twisted into any shape. As the orientals dwarf trees, so authoritarian dictatorships dwarf men. — RICHARD W. KNOST

Poets in Epitome

X. Ezra Pound

Llewellyn Jones

EUCLID'S fifth proposition was known as the *pons asinorum* because it had to be crossed before you could go any farther and presented more difficulty than the preceding four. Ezra Pound is certainly the *pons asinorum* of twentieth-century-English-language poetry. And he should certainly have been treated much earlier in this series. But it was only the other day that I read *The Letters of Ezra Pound, 1907-1941,* edited by D. D. Paige (Harcourt, Brace). It is only recently, too, that Pound has been released from St. Elizabeth's and has departed for Italy. For the moment, therefore, he is in the news again, and, from my Chicago memories of the days when Pound was foreign correspondent of Harriet Monroe's *Poetry: a Magazine of Verse* and also contributor to and talent scout for Margaret Anderson's *The Little Review,* he is always very much in the news of my personal memories.

In the eyes of ninety-nine per cent of patriotic Americans, who do not happen to be sophisticated lovers of poetry, Pound's name is anathema. Even the sophisticated poetry lover must admit that Pound is a violent "racist" and anti-Semite. In the course of the *Cantos,* Pound says so, in fact, in language that not only for scurrility, but for filth makes Dean Swift sound like a primary grade Sunday-school reader. That, of course, is very uncomfortable for most critics of his work. If I do not, either on my own or on my readers' behalf, feel that discomfort now, it is because I remember that Universalists, by their prior commitment, must forgive Pound his sins because, according to their teachings, he will be forgiven in the end.

So, leaving the hate-warped man to God, let us ask about his poetry. Why have we called it a *pons asinorum* and why has it, even from the beginning, given birth to so much contention? A native of Idaho, Pound studied and took his M.A. at Pennsylvania, exhibited an extraordinary talent for languages, began to write poetry early and became a literary expatriate early. His first major interest was in Provencal poetry and much of his early work is adaptation from the Provencal. Then he became acquainted with the work of Ernest Fenellosa — became his literary executor in fact — and began his work as a translator of Chinese poetry and a writer of poetry based on the aesthetics of the Chinese ideogram.

Meanwhile, Pound also became London correspondent for Miss Monroe's *Poetry: A Magazine of Verse* and talent scout for Margaret Anderson's *The Little Review.* Of the two, he found Miss Anderson the more responsive to his suggestions. His letters to Miss Monroe are like the stitching on the reverse side of a tapestry. Miss Monroe's own account of her editorship is that of a pioneer in the discovery of new poets. Was she not the first editor to print Tagore, T. S. Eliot, and so forth? But here is the thing from the other side (letter from Pound who is complaining that Miss Monroe has delayed printing his own *Three Cantos).*

"Let us hope you may get over your dislike of the poem by the time the last of it is printed, you disliked *Contemporania* and even the first of Frost himself, and you loathed and detested Eliot."

Meanwhile Pound himself had not only helped Eliot immensely by his editorial revision of his work — which Eliot handsomely recognized — but he raised money for him at a time when Eliot was apparently out of favor with his family. Besides his constant prodding of Miss Monroe and Miss Anderson, Pound during those years helped literally hundreds of young, unpublished poets to learn their craft and to sell its fruits. As against the ignobility of his later years, the nobility of his early dedication to the progress of the art of poetry should be remembered.

Pound's poetry technically was from the first a revolt against the didacticism and mechanical prosody of the Victorian and Georgian schools. Indeed he was a founder of the "Imagist" school — which Amy Lowell wished to "take over" — and he believed that

there was such a thing as absolute rhythm, that is, a rhythm which was the right one for every expressible emotion. Poems, therefore, needed no "editorial comment" as part of the poem. Here for example from *Lustra* is *In a Station of the Metro:*

The apparition of the faces in the crowd:
Petals on a wet, black bough.

Of that poem, Pound himself, in his *Gaudier-Brzeska: a Memoir* tells us that, after several decreasingly wordy attempts over a period of months, he succeeded in boiling away the contingent experience. Hugh Kenner who recounts this in his *The Poetry of Ezra Pound* (New Directions) adds this quotation from Pound's comment on the nature of the poem: "In a poem of this sort one is trying to record the precise instant when a thing outward and objective transforms itself, or darts into a thing inward and subjective."

However, after he had become an economic propagandist as well as a poet, Pound began to write didactic verse himself, and his passage on *Usuria* (Canto XLV) is by this time a much quoted piece. It begins:

With *Usura*
With usura hath no man a house of good stone
each block cut smooth and well fitting
that design might cover their face. . . .
with Usura
wool comes not to market
sheep bringeth no gain with usura
Usura is murrain, usura
blunteth the needle in the maid's hand
and stoppeth the spinner's cunning. . . .

But with his increasing bitterness, Pound was not only to become intellectually uncritical, but to rant and curse and at length to indulge in eschatological obscenities. A single beautiful line: "the air without refuge of silence" occurs in a Canto almost three pages in length, of which almost every remaining line is an obscenity.

These remarks apply to the Cantos written and published before the Pisan Cantos, which were written when Pound was already in prison in Pisa. (They have now been incorporated in *The Cantos of Ezra Pound* (New Directions). During his imprisonment Pound seems to have had a resurgence of poetic power. From one of these cantos already widely quoted, let me give a few lines (LXXXL):

The ant's a centaur in his dragon world.
Pull down thy vanity, it is not man
Made courage, or made order, or made grace,
Pull down thy vanity, I say pull down.
Learn of the green world what can be thy place
In scaled invention or true artistry
Pull down thy vanity.

As far as I know, there has been only one volume of Pound's poetry later than *The Cantos*. That is *Section Rock-Drill 85-95 de los Cantares* which the publisher's jacket assures us contains the "third and final phase of the *Cantos*," the "domination of benevolence." On the other hand, the rock-drill of the title indicates the necessity of "drilling it into their heads" — the thesis that "usury" is sinful, that is. The pages are liberally provided with Chinese ideograms. Meanwhile for the non-expert reader, the *Selected Poems* in one volume, with introduction by T. S. Eliot, is the safest bet. Nothing insidious is meant by that "non-expert" characterization. To read Pound's best poems for enjoyment is one thing, to become an expositor of the *Cantos* is quite another.

ELMO A. ROBINSON will be the featured speaker for the Universalist Historical Society at its 125th annual meeting, Syracuse, N. Y., October 31, next. Professor Robinson will speak on **Universalism — A Changing Faith.** The Rev. Elmo A. Robinson is an ordained minister, who served both Universalist and Unitarian churches in several states in the East and the Midwest as well as California, recently retired after thirty years as teacher of philosophy at San Jose State College, San Jose, California. He is now serving as minister of the Unitarian Fellowship in Los Alamos, New Mexico.

INDIANA ASSOCIATION OF UNIVERSALIST WOMEN

Bernece Hoover

This is somewhat of a gala year for Indiana, as a breath of new life pervades our spirits! With an outstanding program and the largest attendance in a decade at the last state convention, plus the tremendous lift received from the recent Centennial celebration of the Muncie church, truly inspirations and aspirations have reached a new high.

What this means to Hoosier Universalism, its bearing on the Association of Universalist Women, one must first know and understand something of its past, when, in the late 1890s and early 1900s, churches and societies, numbering over a hundred, mushroomed throughout the state.

Today, there are but two Universalist churches with full status (Muncie and Oaklandon), one part-time (Manchester), two newly organized Universalist-Unitarian Fellowships (Kokomo and Terre Haute), the latter having recently obtained full church status. These are both healthy and growing!

In the Universalist heydey of yesteryear, at a state convention in 1899, the women (bless their stalwart hearts) decided to organize, but deferred formal organization until the following year (1900), when the national president, Mrs. Cordelia Quimby, "could be present to help organize them on an intelligent and active basis."

By 1912, the women's organizations had reached their peak. They then declined in number along with the churches until by 1925, only five circles remained. By 1939, only *two* were still active.

The records reveal, and most significantly, that groups using the "topic cards" on study subjects provided by National were the ones still thriving. Needless to say, the topic cards have been replaced by the *Yearbook*.

The groups still thriving were at Muncie and Richmond. The latter has the distinction of having held meetings continuously for fifty-two years, the past forty without benefit of a church home.

In addition to its support to the state and national A.U.W., it makes regular contributions to the Unified Appeal, *Leader* sustaining fund, Gunn Ministerial fund, Midwest Conference as well as gifts in money and kind to the U.C.A. Service Committee; local agencies and organizations.

Muncie's continuing A.U.W. with three additional women's groups there, assumes responsibility for promotion of not only A.U.W. activities and programs, but church financing projects. We bow to Muncie whose women in the years' news are: Mrs. Maxine Rawlinson who edited the publication, *Universalism, a Religion in Motion;* Dr. Phyllis Nelson and Mrs. Roma Thiry listed in *Who's Who* for outstanding achievements in their respective fields of education and service. Mrs. Thiry achieved government recognition in speech therapy work at Adelaide, Australia.

Indeed, it was the many loyal individual Universalist women who were the nucleus for new or reactivated groups following the forty-nine years of decline. We refer especially to Pleasant Valley (an isolated group), primarily a Veterans' Hospital Service Group, yet contributing to all facets of A.U.W. promotion and projects. The Oaklandon Aid and Guild A.U.W. have joined forces to give, over the past ten years, a unique service one full day each month to an Indianapolis hospital. Although interest and activities vary considerably with rural and urban groups, we can now point proudly to the present five A.U.W. groups and four other organized women's groups which make some contribution to the A.U.W. programs and projects. The *Dedication Service* is used by all except one group.

The past two years, the Board consisting of four officers, three trustees who serve as chairmen of Education, Finance, and Projects, have instituted a more businesslike procedure resulting in an increased ($550) state and local budget; three to four board meetings per year; emphasis upon church related programs; visitation by the president or some board member to each group annually; adoption of a state project, namely, Crane Theological School Kitchen Fund; an annual mailing which includes a letter from the president, pointing up pertinent matters, the Budget and Directory.

In the Spring of this year, a questionnaire was mailed to all groups in an effort to determine weakness, potential, and to give direction for advancing the work.

Financially unable to support a *Newsletter,* Indiana's only (but widely mailed) publication is *Voice of Fellowship,* co-edited by Mrs. Amos (Priscilla) Smith, a staunch member of the state board. Mrs. Smith is generous with noteworthy A.U.W. articles.

The Hoosier State has been represented on the national board by Mrs. Maude Caldwell (now deceased) of

(Continued on page 241)

First Universalist Church
Muncie, Indiana

News of Churches and Church People

THE ULRICHS RETURN TO THE RURAL MINISTRY

Dr. Gustav H. Ulrich, widely known Universalist leader, has accepted a call to the larger parish of the Universalist Church of Hartland, Vermont, and the Unitarian Church of Windsor, Vermont. Following a brief vacation after their recent speaking tour reporting to the denomination on their work in West Berlin and Ulm, Germany, Dr. and Mrs. Ulrich moved to their new assignment, August 25. They will live at Buena Vista Court, Windsor, Vermont.

Prior to their extended periods of work abroad for the Universalist Service Committee, Gustav and Rebecca Ulrich were, for over twelve years, ministers to Universalists of Outlaws Bridge and vicinity in North Carolina. In rural and village ministry, as well as in relief and rehabilitation work, these two Universalist leaders are unusually successful workers.

ADAMS FROM ORANGE TO MEDFORD

The Rev. Eugene H. Adams settled and began his pastorate in the First Universalist Church in Medford, Massachusetts, September 1, 1959.

Mr. Adams, for the past three years, has served as minister of the First Universalist Church, Orange, Massachusetts. The Church school continued its growth under his leadership and three active youth groups were created for youngsters of the fifth and sixth grades and called the Scotties in honor of Dr. Clinton Lee Scott, and the senior high school group was revitalized.

Mr. Adams represented the Universalist Church in the life of Orange in many ways. He was active in the leadership of the local and regional ministerial associations; he was actively interested in the problems of better educational opportunities in the area.

As token tribute of his service to the Church and community, townsfolk and church members by the score turned out on the sultry Sunday evening, August 23, to bid Mr. Adams and his wife farewell and Godspeed. The reception in the vestry of the First Universalist Church was highlighted by a buffet luncheon and the presentation of a purse to Mr. Adams by Richard Bargeron, chairman of the Board of Management.

UNIVERSALIST-UNITARIAN MEETING AT SOUTH STRAFFORD

The 126th annual session of the Vermont and Quebec Universalist-Unitarian Convention will be held in the Universalist Church in South Strafford on Saturday, October 3. The session will begin at 9 A.M. with registration and a coffee hour.

The Rev. John P. Christensen of Barre will serve as the chaplain of the day. Edward H. Baker of Springfield will preside as president at the business session at 9:45 A.M.

Mrs. Richard Whitcomb of Springfield, president of the Association of Universalist Women, will preside at the business session of this organization at 11 A.M.

A special men's meeting in Barret Hall is scheduled for 11 A.M. with the Rev. Mounir R. Sa'adah of Woodstock as the speaker. The speaker at the noon dinner will be Mrs. Helen G. Hamlin of Floral Park, N. Y., who is president of the national Association of Universalist Women. Following the afternoon business session of the Convention, scheduled for 2:30 P.M., the speaker will be Dr. Ernest Cassara of the Crane Theological School of Tufts University. This will be the closing event.

Robert H. Ordway is general chairman of the local committee. Mrs. Florence J. Merchant is chairman of the registration committee and Mrs. Howard W. Harrington for the hospitality committee.

— Mrs. Raymond Harrington
Convention Secretary
West Woodstock, Vt.

ACTIVE SUMMER AT MURRAY GROVE

The season at Murray Grove lasted from July 4 through August 30 with a good representation for the last week and week end when the Rev. John Christiansen of Barre, Vermont, a former resident pastor and manager, preached at the Sunday service. The highlights of the season were the A.U.A. Institute week with Mrs. Helen Dick as dean, and the week of the Summer Conference of Middle Atlantic Federation of Liberal Religious Youth. At the latter, sixty-five youths with four sponsors were housed and fed by the Murray Grove Association. There were group discussions and workshops on such topics as *The Philosophy of Eastern and Western Religions, The Psychology of Religion,* and on such subjects as *Who Am I?* Every midnight, a symbolic worship service was held in the Thomas Potter Memorial Church. For recreation, swimming, beach picnics and a costume party were enjoyed.

During the Youth Institute, the entire staff moved to the Ballou House and remained there till the end of the season. Members of the staff included Barbara Harwi and Elizabeth Lewis of Washington of the House Committee, Mrs. Anna Bergen, as housekeeper, the Rev. Helene Ulrich, of Florida, resident pastor and manager, Blanche Lee of Washington as receptionist and clerk, and Mrs. Ethel Collins of Washington as cook. Four boys served as waiters and general helpers: Billie Graves of Washington, Robert Heefner, Donald Wilkenson, and Gary Ziegler of Allentown, Pa.

(Continued on page 240)

NEW YORK UNIVERSALIST WOMEN'S INSTITUTE AT UNIRONDACK

The Association of Universalist Women's Institute was held at Unirondack the week of July 12 to 18. The program committee was Mrs. Fremont S. Wallace, Mrs. Donald W. Beebe, Mrs. William Reymore and Mrs. Leon S. Simonetti. The staff was Mrs. Hermon Genhart, the Rev. John Kolbjorsen of the Amherst Church and the Rev. Max. A. Coots of the Canton Church. Mrs. Genhart, a national board member from Rochester, substituted for Mrs. Russell Bowman, our national director of the A.U.W., who was detained in Boston due to unforeseen circumstances.

The total attendance of thirty-two included the A.U.W. staff, the program committee, instituters, children and visitors. They represented twelve areas — Auburn, Bristol, Buffalo, Canton, Central Square, Cortland, Little Falls, Rochester, Syracuse, Utica and Watertown. Mrs. Lucy Smith, Mrs. Lessie Horton and Mrs. Vinton Bowering of Outlaws Bridge, North Carolina, were the exchange instituters whose enthusiasm and friendliness struck a responsive chord in the group. We are hoping to meet more women through this exchange plan. Also taking part in the various activities were the genial members of the Unirondack staff and crew.

The first half of the week Mr. Kolbjorsen led a discussion on *The Church Woman — Her Time and Talents*. We thought through, together, these questions: What are the needs for an abundant personal life and does our church satisfactorily meet these needs?

During the second half of the Institute, Mr. Coots led the discussion of *Universalism — A Positive Religion*. Various aspects of Universalism were discussed: the belief in people, the discovery of truth and the building of a personal creed were bases for further discussion.

Under Mrs. Genhart's leadership, various programming techniques were discussed and demonstrated by the evening programs. These included a book report, *The Status Seekers* by Vance Packard, by Helen Sloan, slides, records (*The Reluctant Cannibal*), brain-storming and chain reaction.

The Unirondack Program Director, Richard Gilbert, gave a very interesting and enlightening talk and showed slides of his work in Germany during the summer of 1958.

Nancy Wynkoop, arts and crafts director, Phyllis St. Louis, waterfront director and Dick Gilbert planned the children's programs and took care of the children during the adult classes.

The morning meditations were done by members of the State A.U.W. Board and the program staff. The vespers were led by the ministers and the theological school students.

Arts and crafts, swimming and boating were other activities available. Wednesday noon exhibits of arts and crafts were used as part of the dining room decorations. A Japanese theme was carried out using articles by Mrs. Edwin Haas. This year we were the first group to use the very much improved beach.

— CATHERINE STERLING

MURRAY GROVE

(Continued from page 239)

The Annual Meeting of the Murray Grove Association was held in the Thomas Potter Memorial Church, August 15. In the unavoidable absence of the president Dr. Cornelius Greenway, William Crawford of Brooklyn was elected moderator. Reports showed all new buildings paid for. Subjects brought up were: the restoration of the Potter House, which had been partially destroyed by vandals during the winter, and landscaping of the grounds. The following officers were elected: President, Rev. Cornelius Greenway, D.D., Brooklyn, N. Y.; Vice-President, Arthur Olsen from Danbury, Conn.; Secretary, Barbara Harwi from Washington, D. C.; Treasurer, Robert Polk from Indianapolis, Ind.; Trustees 1959-62: Anna Bergen, Hightstown, N. J.; Blanche Cawton, Silver Spring; Elsie Lahr, Hammonton, N. J.; Elizabeth Lewis, Washington. At the executive board meeting to be held in the Fall, committees will be appointed by the president.

A highlight of the season is that a newly formed Fellowship of Unitarians of Toms River Ocean County, N. J. attended all Sunday Services.

BRIEFS

A new education and parish program building for the Federated Universalist-Congregationalist Church in Avon, Illinois, is now nearing completion. Avon liberals are men and women of vision. They are building their temple and are industriously engaged in raising the money to pay the bill. The last part of the project is not yet complete, but is moving along successfully.

* * * *

Universalist Day, which was celebrated by many Universalist and Unitarian churches on Sunday, September 20, was given a unique twist in the Universalist Church of Haverhill, Massachusetts. The guest of honor in the parish for that day and service was Dr. Philip R. Giles, General Superintendent of The Universalist Church of America. Dr. Giles is a native son of the Haverhill Church. In the service itself, neither Dr. Giles nor the minister, Mr. Webb, preached a conventional sermon. Instead, they engaged in a conversation on "The Universalist past and how it is to be characterized today, how strong and influential Universalism has been and is today, what our Church is doing that gives promise of greatness and growth."

* * * *

The Bulletin of the All Souls Universalist Church of Watertown, N.Y., reporting on repairs to the parsonage last summer, has the following interesting comments to make:

"New steps were built at the front and back doors of the Manse this summer by Mr. Knight and Mr. Cronk.

"Like the anvil that wears out the hammer, it is the *Welcome* that wears out steps. I've often thought that steps should be the first part of a house to wear out. Worn steps show a lot of coming and going, entering and leaving, faring forth and returning. They show the wearing that comes from stepping out the door to greet friends, from just standing as lingering goodbys are said.

"It is good to live in a house where the tradition of welcome has worn out a set of steps. The new steps are well built. They need some breaking in. Let the welcome begin."

So say we all.

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Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
741 Prospect Street
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:00 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Salem — 10:00 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

A.U.W.

(Continued from page 238)

Muncie, Mrs. Lawrence Hoover, of Richmond, both of whom served four years as second vice-presidents. Mrs. Amos Smith has served as a trustee and was the first president of the State Presidents' Council.

Our women are demonstrating their leadership ability and concern for people in their services to their respective communities through such organizations and agencies as the Red Cross, hospitals, the Cancer Society, Boy and Girl Scouts, youth and age groups and the United Fund.

The state board has endeavored to increase interest in U.C.A. Service Projects by periodic distribution of its literature and the presentation of an original skit presented by our women for the entire state convention last year. Collection of clothing and cash for German refugees and Ryder Community Center, service committee memberships and sewing for German refugee children have been emphasized. Many local groups contribute annually to Doolittle Home for the Aged and the American Leper Foundation.

In looking hopefully to the future, some of our feeling of optimism is attributable to the young Midwest Conference of which Indiana is one of the six member states. It has been and is a stimulus sorely needed. However, it is primarily and fundamentally concerned with promotion of churches and fellowships in the Midwest, not the promotion of A.U.Ws. Realizing this, Illinois and Indiana women took the initiative in establishing a Midwest A.U.W. Institute three years ago. Indiana's role is co-operative.

Another venture which the Indiana A.U.W. approaches this year with a degree of timidity, concern, yet with high hopes, is the Oct. 9-11 State Convention which, for the first time, is to be held jointly with the Ohio Valley Unitarian Conference, at Terre Haute.

For several years, a state May Fellowship Meeting, open to *all* Universalist women and Unitarian women who wish to attend, has been planned.

— Bernece Hoover
Indiana State President

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Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

The recognition of the dignity of the individual, even more than the increase of knowledge, is the special glory of the modern age.

— Humayun Kabir

OBITUARIES

EUPHEMIA CROWELL KUSSMAUL

Euphemia Crowell Kussmaul, a lifelong resident of Kearny and the widow of Harry F. Kussmaul, died, after a long illness, at her home at 522 Chestnut Street, Saturday, August 8. She was in her 69th year.

Mrs. Kussmaul had been active for many years in the Church of the Redeemer, Universalist, formerly of Newark and now of East Orange. At the time of her death, she was the Collector of the Parish. Previous to that she was superintendent of the Sunday School, president of the Women's Organization of the church and a member of the Board of Trustees. She was also at one time the president of the Metropolitan Alliance, the Federation of the Women's Societies of Universalist churches in the metropolitan area. She was a member of the Arlington Woman's Club for many years and one of the organizers and president of the Arlington Civic Club. Two years ago, the Church of the Redeemer recognized her twenty-five years of service to the Universalist Church with a reception in her honor at which time, she was presented with a testimonial gift.

The Kussmauls had one child who died in infancy. Mrs. Kussmaul leaves two nieces, Mrs. Joseph Bell of Kearny, Mrs. Joseph Huhn of Belmar, N.J., and a nephew, Whitney Grant of Rutherford.

Funeral services were held at the Crane Funeral Parlors, Tuesday, August 11, with burial at Ridgefield.

GRACIA BELLE GORTON OLIN

Mrs. Gracia Belle Gorton Olin, 97, oldest member of the First Universalist Church of Akron, died August 19, 1959, after a brief illness. Daughter of the Rev. James Gorton, a Universalist minister, she was born September 16, 1862 in Edgington, Illinois.

As a child of a Universalist minister's family, she lived in several states including Illinois, Iowa, Michigan and New Hampshire. While her father was minister of the Nashua Universalist Church, she finished her high

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school education. She then enrolled in Buchtel College, Akron, a college established by Ohio Universalists (now the University of Akron). Following her graduation in 1887, she returned to Waterloo, Iowa, where she taught in the public schools for a year. At that time, Professor Charles R. Olin, professor of mathematics and librarian at Buchtel College, journeyed to Waterloo where he was married to Gracia Belle Gorton.

The rest of her life was spent in Akron at the side of Professor Olin who later served as Treasurer of Buchtel College and Secretary of the University of Akron. Professor Olin died in 1932.

Mrs. Olin was well-known in the Akron area. She was a life member of the College Club of Akron, Delta Gamma Sorority and the Woman's City Club, and a former member of the Fairlawn Garden Club and the New Century Club.

She leaves two sons, Robert E. of Akron and Charles R. Olin, Jr., of Columbus; a daughter, Mrs. Estella Giles of Cuyahoga Falls; five grandchildren and eleven great-grandchildren.

Funeral services were conducted by the Rev. Carl J. Westman on August 21. Interment was at Glendale Cemetery, Akron.

SYLVESTUS LINCOLN FILLEBROWN

Sylvestus Lincoln Fillebrown, formerly of 52 Hillsdale Road, Medford Hillside and Bedford, Massachusetts, died on September 4, 1959.

Mr. Fillebrown died at the age of ninety-three at Cushing Hospital, Framingham, where a short time previously, he and his wife, age ninety-one, were confined. Until the rigors of age made inroads, the couple had resided with a son, Henry Fillebrown, in Bedford.

Memorial services were held on Sunday, September 7, 1959 at the Douglass Funeral Home in Lexington and interment was at Cambridge. The Rev. Eugene H. Adams, minister of the First Universalist Church in Medford, officiated.

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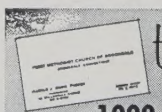
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(Section 520, P.L.&R.)

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

August 22, 1959: Approved the action of the Rhode Island Fellowship Committee in granting to Jan Knost the right to perform the Christian ordinances as a licentiate.

— ESTHER A. RICHARDSON
General Secretary

NEW YORK FELLOWSHIP COMMITTEE

August 15, 1959: Transferred Jan V. Knost to Rhode Island Committee.

August 15, 1959: Granted Jan Knost permission to administer the Ordinance of Communion, September 6, 1959. This petition was granted at his request.

—MAURICE COBB, *Secretary*

CRACKLING

In a public school recently the children were called upon to write an essay, and at the appointed time little Hugh submitted an effusion on the ark, in which he made the statement that Noah fished one day for about five minutes.

When the teacher looked over the composition, she was not a little puzzled. She couldn't understand why anybody fond of fishing should give up in so short a time. "Hugh," she remarked, looking up from the essay, "you say that Noah fished only five minutes."

"Because," was the prompt explanation of Hugh, "he didn't have but two worms."

—The Watchman-Examiner

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